The Inquirer

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THE FLIGHT OF THE EDUCATED

LOOK closely at the following statistics :

	Graduates entering Unitarian Ministry	New students entering British Universities
1930's ..	45%	139,580
1940's ..	58%	160,453
1950's ..	24%	236,881

They tell a disturbing story about what is happening to our ministry at the moment, and a still more disturbing one about what will happen if the trend continues. Why should it be that in the 1940's the proportion of graduates entering our ministry rose with the number of new students entering British Universities generally, but that in the 1950's when the universities increased their intake by half, the proportion of graduates entering our movement was cut by half ?

If the trend continues, the present proportion of graduate ministers in our movement (43%) will steadily decline, as the proportion of graduates entering the community from the universities rises. Can we allow our ministry to become less educated as the community becomes more educated ? If we were a movement that was not particularly interested in being abreast of modern knowledge and thought, such a trend would be unexceptionable, but in a movement famed for its "loyalty to advancing truth" it is almost incomprehensible.

Anti-intellectualism

Perhaps our movement as a whole has never consciously asked itself whether it wants an educated ministry, though there are always some "enlightened" voices ready to cry that "Jesus never had a degree" or "the disciples were not university men", as witness the article overleaf which sees the salvation of the world as being in the hands of the MUTS, namely the cultural morons with a smattering of every-day science. But the cause of anti-intellectualism can be trusted to die a natural death, in the Unitarian movement if nowhere else, for *there*, one hopes, is a keener consciousness of the sinister forces in society with which the anti-intellectual soon finds himself keeping company.

Again there are always voices raised to protest that a university education is not the only guide to fitness for the ministry. And, indeed, it must be confessed immediately that a few non-graduates have been found amongst our most able preachers, writers and administrators, and a few of our most depressing and ineffective ministers have been graduates. But how much more able the former might have been, with a degree, and how much more depressing the latter, without one !

The Ideal

A degree *should* involve a rigorous training in comprehension and expression, widened mental horizons and an ability to see and handle all sides of a problem. That *should* be the outcome particularly of an Honours course, and what ministry needs more of such qualities than the Unitarian ministry ? Surely our selectors for the ministry can avoid selecting the dreary, blinkered specialist? One wonders sometimes whether any selection at all is practised on candidates or whether in a frantic effort to fill vacant pulpits that should remain vacant, or justify the continued but unnecessary existence of three separate colleges, we have got the reputation of admitting any candidate that offers himself. Neither our Colleges nor our General Assembly seems particularly exercised over how to raise the proportion of graduates entering our ministry. No-one dares to suggest a drastic curtailment of the number of students accepted, but without such a policy our movement with its distinctive critical approach is doomed, since in an increasingly degree- and diploma-conscious age to fall behind in standards of higher education for our ministry means falling behind the life and the mind of our times.

Methods

Some incentives must be found for attracting the better-educated younger men, the number of our colleges must be reduced, and our training centralized, our selectors must be more "choosey", and next year's Annual Meeting of the General Assembly must reverse its flat rejection at Leeds of Burnham scales as "an ultimate ideal" for ministerial salaries. To prevent the flight of the educated from our movement, it may be necessary drastically to reduce the number of our churches, and students in training, and concentrate all our resources on a few churches and ministers.

Why not an immediate new scheme, involving the closure of our three present colleges, the selection of the most highly educated and able candidates, the most rigorous ministerial training in all modern pastoral requirements at a single centre and, after training, their placing at potential growing points of our movement with centrally-assured Burnham-scale salaries ?

Why not ? It would be one practical step towards regaining in the next decade something of our former power and prestige in the life of the community.

(Contributed)

RELIGION FOR MUTS

K. S. EMPSON

(This article is referred to on the front page of this issue)

MODERN man is starting to think in new ways. He is certainly thinking about television instead of bear-baiting, but his *fundamental* ways of thinking are changing, because of the impact of science and technology. If he is to accept religion it must be presented in this new framework of thought.

I should like to introduce MUTS, the Man Up The Street, or modern man, or the "average" man. In spite of his faults, MUTS is the backbone of the community, for he represents sanity, balance, and patience. When the intellectuals have finished destroying his world, and possibly blown most of it up, MUTS will set-to patiently and try to salvage something from the wreckage. While the intellectuals rave about the artist who is producing pictures by skidding a bicycle across canvasses smeared with paint, MUTS quietly declines to believe that the results can have much value as art. Now that the intellectuals have driven out simple beauty from art, MUTS still keeps a place for it in his heart, should it ever return again. In short, the common sense that keeps the world sane resides in MUTS. In case this estimate seems exaggerated it should be pointed out that Jesus chose ordinary men to be his disciples, probably because their perception would be less blunted by prejudice than that of the intellectuals or would-be intellectuals. It would of course be extremely silly to criticise and condemn all intellectual people, but I think that it *can* be said that some have developed their intellect out of proportion to the development of their emotions and experience of life. They have failed to maintain that balance that MUTS possesses. The result is that MUTS is being led by specialists, few of whom have sufficient breadth of view to see the whole picture, or even enough of the picture to be able to co-ordinate with other specialists.

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MUTS, then, finds little sound leadership anywhere, and this is also true when he turns to religion. He finds that the kind of religion that is preached in most Churches awakens no response in him at all—not because it is too great a challenge, but because it just does not ring true. Religion is still commonly presented in ways of thought that are quite antiquated. MUTS lives in a scientific and technical age. Though he may know little or nothing about science he cannot fail slowly to absorb scientific ways of thinking. Also his familiarity with the working of machines and natural forces helps him to understand the forces that motivate people. For instance he knows that you can get a larger amount of one quality from a machine quite easily, *at the expense of another*, but it is a very different proposition to try to get more of *each* quality. It is quite easy to get extra strength of picture in a television set at the expense of definition (or clarity of picture), but it is not so easy to improve both. MUTS is familiar with this sort of thing, and he is not awfully impressed when he hears that Mr. So-and-so gives large sums of money to charity, or that Mrs. So-and-so never misses a Service at her Church. He is not impressed until he knows whether or not they have developed these traits at the expense of others. What he admires is a well-balanced mixture of good qualities.

MUTS has absorbed ways of thinking that are to-the-point and powerful. His ways of thinking are in fact becoming scientific and dispassionate, instead of being riddled with prejudice, as natural thought is. There *were* times when he could be impressed by pretentious windy verbiage, but those ages have passed. He is beginning to recognise good and bad reasoning instinctively, and in most Churches he finds that it is bad, unless he is fortunate enough to stumble upon a Unitarian Church. The trouble is that in most Churches the preacher MOANS (the Man Of Antiquated Notions) has usually had a *classical* education, which has positively insulated him from the influence of scientific and practical thought that is having such a good effect upon MUTS. By scientific standards MOANS' reasoning is undisciplined and full of prejudice, and MUTS recognises this at once. In fact, MUTS finds it most depressing to go to Church and hear MOANS. Yet I think that MUTS would return to religion if only it were presented in a framework of clear and honest thought, comparable to that of science and mathematics.

(To be continued)

SENSE BEYOND WORDS

Voices singing by the fire,
Hands preparing noontime food,
Workmen crawling on the roof,
Axeman chop chop chopping wood ;
Sun down-spearing steady heat,
Ferns alive with daytime light,
Songs as always from the wind :
And I, sitting still, to find
God, in books, in thoughts, in all :
Never ending search and chase
To grasp the Infinite, and tell
In weak words the wonder-bliss.

Seeing, knowing, still I fail
To say or sing what spirit sees :
(Swing the steel and miss the nail,
Lose the honey, catch the bees)
Never ending search and chase
When everywhere thy face I see :
Is it enough to stay word-less,
Be silent, and content to be ?

Bruce Findlow

TWO POINTS OF VIEW

By John Rowland

IT seems nowhere to have struck critics of literature or of morals that two very famous novels, one of a previous generation and one of today, present a very striking contrast in moral and ethical attitudes which have come into existence in the days that separate the palmy days of King Edward VII from our own time.

Many people have suggested that novelists hold up a mirror to life, and that the serious novelist (as distinct from the provider of pure entertainment) gives a picture of life as it is lived, as well as an interpretation of that life. And if we compare H. G. Well's *Kipps* (published in 1905) with Mr. John Braine's *Room at the Top* (published in 1955) we see a very interesting and impressive change in mental and emotional climate.

Kipps, admirers of H. G. Wells may recall, provided a picture of a man inheriting some money, aspiring to marriage above his social station, though still with more than a sneaking love for a girl of his own position in life. The hero, while he was impressed with the idea of marriage to what would be called at that time a " better class girl, " in the end married the girl whom he had really loved all the time, and found that there was happiness there which social climbing would never have brought.

Room at the Top is also a picture of social climbing ; its readers (as well as those who have seen the film made from the book) will know that its " hero " (if that is the right word for him), while being desperately in love with a married woman with whom he is having a love affair, is nevertheless conscious of the fact that there is a rich girl who loves him, and who is the daughter of one of the most influential citizens of the town. The book ends with the hero's marriage to the wealthy girl and the suicide of the woman with whom he was really in love. The reason for this note is that it seemed to me that the difference between the two books may be in some senses the difference between the cheerful civilisation of the early years of this century and the rather doleful civilisation of which we are all a part today. If we admit that social climbing is worthwhile effort, and if we admit that all that really matters in life is getting to the top, then we shall feel that Kipps, happy with his Ann, was very foolish. If, on the other hand, we think that all this is nonsense, and that the sensible way of life is the way of finding our own route to happiness, ignoring the social pressures, then we shall think that Mr. Braine's hero was the foolish person and Kipps the wise one.

Has this anything to do with our religious outlook ? I think that it has, since to me the attainment of human happiness is one of the tasks of religion. Artificial barriers, the erection of distinctions which make social climbing a possible ambition for a normal person—those things are in the correct sense of the word anti-religious.

For all I know, John Braine may be a religious man ; I certainly know that H. G. Wells would have called himself an anti-religious thinker. Yet to my mind, *Kipps* is a thoroughly religious book, *Room at the Top* a thoroughly anti-religious one. I should perhaps add, though that has little to do with the argument here set out, that both books are brilliantly written.

Horwich.—Most churches are experienced in organising conventional money-raising events such as dances, whist drives, jumble sales and coffee evenings, but Horwich Unitarian Free Church, in addition to this sort of activity, strives occasionally for the unusual.

Two years ago a mongrel-dog show, arranged in conjunction with the R.S.P.C.A. proved a big success, to be quickly followed by a sensational Backyard Party, put on by the Minister, the Rev. Joyce Hazelhurst, and colleague Miss Ada Hesketh, in their backyard.

More recently the church secretary, Mrs. Olive Boyes, began what has rapidly become a popular Monday-Evening event in the town, a Ladies' Keep-Fit Class, which was recognised last month when Mrs. Boyes was a guest of TV Keep-Fit expert Eileen Fowler at a London course.

The class recently presented a display to a packed schoolroom.

Then the Women's League threw a Farmhouse Supper at which a Dairy Queen was elected. Now Miss Hazelhurst has launched an eight-week course of lessons in public-speaking which is attracting good support from church members and the public.

HAVE WE FORGOTTEN TOM PAINE?

R. E. Griffith

ONE hundred and fifty years ago a lonely and neglected old man died in New York. He was 72 years of age. There was nothing about his appearance or the abject poverty of his surroundings to indicate that he was anything but a vagabond. Yet he was a very great Englishman—a towering figure among the giants of the 18th century.

" Declaration of Independence "

Tom Paine was born at Thetford in 1837, of good English stock. He received what we like to call a liberal education and at an early age became embroiled in the religious and political controversies of his time. England was seething with discontent. Parliament was at war with the American colonists and France was in the throes of revolution. There was a great awakening of the social conscience at home and the sympathies of a large section of Britons were with the American rebels with whom they had close family ties.

Paine went to America in 1774 and fought with the colonists. There he published " Common Sense, " an influential republican pamphlet. He most certainly prepared the first draft of the " American Declaration of Independence, " which Thomas Jefferson presented to the first Congress. The body of the " Declaration " is still as Paine wrote it.

" Rights of Man "

In 1787 Paine returned to England and in 1791 he published " The Rights of Man, " a powerful answer to Burke's " Reflections on the Revolution in France. " For this and other activities on behalf of freedom of conscience, he was indicted for treason but escaped to France where he represented Calais in the Convention and played a leading part in the second phase of the Revolution. He narrowly escaped the guillotine, but he regained his seat after the fall of Robespierre.

" The Age of Reason "

Tom Paine was an advocate of Deism—belief in the existence of a god without accepting revelation. This was also the religion of Voltaire and most of the American leaders of that day. He believed in and advocated freedom of thought and liberty to worship at any shrine. He was not an atheist, though he was frequently so called by his enemies as was Voltaire. His beliefs were set out in " The Age of Reason ", published in 1793. This volume had a profound effect on 18th and 19th century thought. For a hundred years it was the handbook of freedom-loving people on both sides of the Atlantic. Even during the first decades of this century the book was popular and in fair demand.

Paine returned to America in 1802 and died in New York on 8th June, 1809.

Forgotten?

Yet this great Englishman who has earned a place beside Godwin, Mill, Burke, Franklin, Jefferson, Owen, cannot find a place in English hearts. The writer, wishing to read again something of the life of this illustrious rebel, called at a public library in Berkshire. There was nothing to be found. The librarian came up with the astonishing confession that he had never heard of Tom Paine and there was no record of his name or works in the library. This experience was repeated time and again. On the last occasion in a populous centre in Dorset, the librarian was able to produce a tattered copy of " The Rights of Man, " but nothing else. In America the life and works of Paine can be found in most public libraries beside those of Washington, Jefferson, Franklin and the other fathers of the revolution. But Paine was an Englishman, not an American.

Can a great nation afford to remember its tyrants and forget its liberators ?

THE SEARCH FOR MEANING

II. "WILL YOU LIVE?" ASKS LIFE

By Frank O. Holmes

(Minister of the First Unitarian Church, Oklahoma City, Oklahoma)

IN an essay in a recent issue of *The Hibbert Journal* Lord Russell describes the energy with which as a younger man he sought significance in what he calls the non-human world, the area of analytical physics, and of abstract thought, particularly mathematics. He quotes from one of his earlier enthusiastic writings :

> Real life is, to most men, a long second best ; but the world of pure reason knows no compromise . . . Mathematics takes us still further from what is human, into the region of absolute necessity ; here it builds, or rather finds a habitation eternally standing, where our ideals are fully satisfied and our best hopes are not thwarted.

He comments that, during that stage of his life, he was really an ascetic seeking escape from the imperfections and frustrations of human experience. He then goes on to tell us, that, later he gave up this concentration upon abstract thought and this idealisation of mathematics. For one thing the First World War would not allow him to be unconcerned about the human world.

> I used to watch young men embarking in troop trains to be slaughtered on the Somme because generals were stupid. I felt an aching compassion for these young men, and found myself united to the actual world in a strange marriage of pain. All the high-flown thoughts that I had had about the abstract world of ideas seemed to me thin and rather trivial in view of the vast suffering that surrounded me. The non-human world remained as an occasional refuge, but not as a country in which to build one's permanent habitation.

Lord Russell had what we might call his Existentialist experience, in which he was compelled to accept his place in the human situation. In this situation he could not find perfection or finality, but at least he could feel sympathy, and he could protest.

We respect the humane impulse which drew Lord Russell away from his absorption in abstract thought to a concern for men. We respect, too, his unwillingness to idealise or rationalise the brutality of war. Here he laid his hold upon something basically significant : he faced in the direction in which meaning is to be found. And we would not for a moment depreciate the importance of the contribution made by that kind of person who finds reality and significance in good will, and in that effort for peace in which Bertrand Russell is active, and which he so eloquently urges upon all men.

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Yet I am sure that for many of us this need not be the end of the search. Lord Russell also tells us that in that first, earlier period of his life he came to disbelieve, first in free will, then in immortality, and finally in God. In other words, at the time when he was fascinated by the non-human world and abstract thought, he was actually holding the human world in such low repute that he even denied freedom, the most distinctly human characteristic : men's ability to choose, select and purpose. Later he was impelled to a concern for the human world. But he still thought—and evidently thinks—of men in this inadequate way.

> I still think that man is cosmically unimportant, and that a Being, if there were one, who could view the universe impartially without the bias of *here* and *now* would hardly mention man, except perhaps in a footnote near the end of the volume.

There is here a delightful note of modesty. But there is also an overtone of extravagant self-depreciation. If it is true, as it certainly is true, that men again and again have exaggerated their importance, have pictured this vast universe as having only the intention of serving them, their group, their nation, their church, their party, their king ; is it not also true that there is such a thing as underestimating the involvement of the universe in the human venture ? Is there not a danger that you and I in this 20th century will try to separate too deeply and clearly the human and the non-human ? For, after all, life and human life are not isolated phenomena. No, they are part of that vast process which includes all living things and also all worlds. "This amazing universe is your home." More than that—

> It is your parent. Your history as a human individual, if you trace it to its source, will be found to send its roots far beyond the history of this planet Earth into the deepest vistas of time and the remotest collection of primitive nebulæ. You are a cosmic being.

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"Will you live ?" asks life of us. As infants not knowing what we are saying, we instinctively answer, "Yes, we will live." And we reach out with all the powers of body and mind entrusted to us toward other persons and toward the world. Then, as we become more self-conscious, as we become aware of the difficulties and problems involved in life, the question comes again, "Will you live ?" And almost invariably we return the same answer. We hold on to life with all the tenacity we can muster. We think of the miners in Nova Scotia surviving for seven, for nine days. In their survival, in their rescue, we rejoice ! The spirit within us says, "This is as things ought to be : this is the kind of answer men should always give."

Further, life asks us, not only, "Will you live ?" but also, "How will you live? What kind of a person will you be?" We give our answer to that question through what we choose and what we reject, what we love and what we destroy. And life asks this same question in the larger dimensions of society and history. "Will you live ?" life asked the Hebrew people three thousand years ago. With determination and perseverance they answered, "We will live ! We will live in spite of the Egyptians, in spite of the desert, in spite of the Philistines and Assyrians and Babylonians. We will live even if Jerusalem falls and we are driven to the ends of the earth. We will live in the face of evil ghettoes and pogroms, in the face of Hitler and his Nazis." And then came to them, as there comes to every people, that further question, "And how will you live ? What kind of a society will you create?" The prophets heard that question and answered it imaginatively and boldly. The impressive fact is that the Jewish people recognized the authority of the question, and the obligation to answer.

Even here, I suspect, the search for meaning does not end. For—"The Universe is best studied in the form of a dialogue." A question comes to us ; we answer it as best we can. Then another, larger and harder, question comes to us. And so the dialogue goes on : question and answer, larger question and larger answer, until the promise of meaning reaches far beyond our individual lives and all of history, into the ultimate destiny of the whole process of things. It becomes the question of what the spirit seeks and serves as the highest, truest good. Of one thing we may be sure : the venture in which we participate is not less but greater than we comprehend. Beyond all the questions we have in some measure thus far answered, there are those larger questions which are certain to be asked of us. Beyond all the meaning that we see, is that still larger meaning toward which we are called to reach, and to the challenge of which we are called to respond.

New Gravel Pit Church, Hackney.—On Sunday, May 24th, the School Queen Festival was revived after a lapse of four years, on a much bigger scale than previously. Large congregations attended each of the three services. At the morning service the Queen-elect and her deputy were dedicated for their year of office. After the service a procession of nearly two hundred young people, including the Queens and their attendants in magnificent costumes, other members of the Sunday School, Guides, Scouts, Brownies, Cubs and Club members marched in procession through the streets watched by a vast crowd of spectators. The procession was headed by our new School Banner bearing the name of our school and the "flaming chalice" symbol, and photographs were taken by a film unit and by the national and local press.

In the afternoon the Queen-elect was crowned by the retiring Mayoress of Hackney in the presence of the Mayor and about three hundred worshippers. The children conducted the rest of the service most efficiently.

Again in the evening, they led the act of worship before a large congregation, and performed two plays in lieu of the evening sermon.

CHANDRA NATH ROY

By Margaret Barr

ANOTHER grand old Khasi has gone to his rest. Chandra Nath Roy, like his father before him, has always been well-disposed to the Unitarian Movement of the Khasi Hills, though without, apparently, ever feeling the urge to join it and by doing so forsake much of the ancient lore of his people.

His father, Jeebon Roy, was one of Hajom Kissor Singh's best friends and wrote a whole series of school readers specially for him when he first started a Unitarian school and found no Khasi books available except ones published by the missions, which were unsuitable for his purpose. He also wrote a little book called "Concerning One God" which has provided me with two readings and a prayer for my book of readings from the scriptures of the world and which might well be a source book of monotheistic religion for any Khasi Unitarian. Yet he remained to the end of his days faithfully and unrepentantly "just Khasi", and one of the most venerated and highly respected of all the Khasi people.

His sons have followed in his steps. Of the older one, Sib Charan, and his Khasi versions of the Bhagavad Gita and other Hindu and Buddhist books, I wrote to the *Inquirer* at the time of his death last year. But of Chandra Nath who was a close personal friend for over twenty years, I have not yet written.

I first met him in 1938, when I announced my intention to start a non-sectarian school for Khasi children and invited all interested to attend a meeting to discuss the scheme. He came to the meeting and from then on was my staunchest supporter and the person who gave me most encouragement in all my educational work. When we formed a committee to raise funds for the school we hoped to build, he became treasurer, a position which he continued to hold till the school was taken over by the Government ten years later. During my absence in England during the war, when I was away for two years and often anxious about what was happening to my work here, one thing I knew I need never be anxious about was the school finances. Grants were drawn and salaries paid regularly and punctually. He never missed a committee meeting. On one occasion the weather was so bad that no one else at all turned up and the meeting had to be postponed. But he arrived through the downpour, drenched but smiling cheerfully. He was a well-to-do man with fairly large estates to manage and administer and a large family to care for. But everything that concerned my unimportant little school was precious to him and he always had time to devote to me whenever I went to see him on school business. It would be difficult to assess what those early years of my educational work here owe to his friendship and encouragement. Certainly far more than to any other one person.

With the taking over of the school by the Government in 1948 and the ending of our relationship as secretary and treasurer of the Malki Non-Sectarian School, a new phase in our friendship began. I used often to visit him and the talk nearly always turned to religion, in which he was deeply interested. He borrowed books on Unitarianism and read them with sympathy and understanding, though apparently with deepening conviction that the Khasi religion, shorn of its superstitions and understood as his father had understood it, could be as satisfying.

I saw him for the last time in January, only a few weeks before he died. He was frail and bed-ridden but proudly showed me that he was wearing the woollen cardigan that we had made for him on our knitting machine here at Kharang. And then, as usual, the talk turned to religion. I read him the passages from his father's book that I had chosen for my book of readings and he was clearly pleased when I told him that on re-reading the book recently after an interval of some years, I had found even more in it than on first reading.

He was an old man of great charm, dearly loved by his children, grandchildren and nieces and nephews, gentle as a child himself and a man of absolute integrity; and to me at once the most lovable and most helpful of all the older generation of Khasis. I shall miss him, but rejoice to have been privileged to enjoy his friendship for over twenty years.

NEWS REVIEW

Western Union Assembly.—The Annual Assembly of the Western Union was held at Cheltenham on Saturday, May 23rd. Fifteen of the 24 churches in the Union were represented. At the Business Meeting the Secretary (Rev. G. Randall Jones) outlined the Resolutions on joint ministries and stipends passed at Leeds, and showed what the Western congregations were trying to do to carry out the recommendations. Mrs. M. R. Dickin was appointed President, with the Rev. J. W. Maw as Vice-President for the coming year; all the other Officers were re-appointed. The newly-appointed President welcomed the Rev. A. W. Vallance, President of the General Assembly, who spoke of his past experiences of Western Churches. The Annual Service was conducted by the Rev. A. H. Birtles, with the Rev. A. W. Vallance as Preacher. In the course of his sermon, Mr. Vallance maintained with persuasive power that "God is no illusion." The Epilogue was conducted by the Rev. J. M. Quirk.

Central Postal Mission. Annual Meeting.—Although this Society has now arranged for its primary function, Press advertising, to be performed by the G.A. Publicity Department, it remains in being, partly because of responsibility for the Suffolk Village Mission and partly for constitutional reasons. It therefore held its Annual Meeting on the traditional day of Whit-Thursday.

The gathering took place in Essex Hall, presided over by Mrs. H. Ballantyne, President. The programme and attendance were on a reduced scale, corresponding to the reduction in the activity of the Society, but for the rest, what was said expressed once again the spirit which has consistently moved the Society, that of the desire to make Unitarianism more publicly known. Instances were cited where the Society has been successful in this aim; and when, by another year, these records of the fruit of Press advertising have been collected by the Publicity Department, and no longer by the Postal Mission, the latter will do nothing but rejoice that its pioneer work has been so happily merged into the more general denominational life.

It was a pleasure to have two representatives from the Suffolk Village Mission, the Rev. W. Broadbent and Mr. F. S. Brent, and to hear their description of the relationship between Unitarianism and a rural district.

Horsham.—The 186th Annual Whitsuntide services were conducted by the Rev. A. W. Vallance, the President of the General Assembly. The members and visitors were honoured by this visit and in their coming together greatly inspired. After lunch to which many stayed, Mr. Vallance—invested with the gold chain of office—and his wife were the first among several who spoke. A comparatively recent member of the Church, Mr. A. E. Phillips, gave a programme of recorded music between tea and the evening service.

Laymen's Club.—The 45th Annual General Meeting of the Laymen's Club was held on May 22nd under the chairmanship of the President, Col. J. A. C. Kidd. Mr. T. H. Hollingsworth was elected President for the ensuing year. Mr. Alexander Samuels (Mr. Traffic) gave a talk on the "Marriage of Cars and Public Transport". Parking of cars, he said, was of the highest importance, but foolish parking was seen every day. The police were under strength and this had produced a spirit of lawlessness. With one exception, no multi-storeyed garage had been constructed since the war. Motorists would park in the streets, free of charge, while there was no authority or investor who would spend money on building garages. Parking meters were necessary and their use was likely to increase. Where they had been installed it was found that the flow of traffic was quicker, there were fewer accidents and motorists could find a place to park. The London Traffic Committee, of which the speaker was Chairman, was trying to arrange for staggering hours in business. London Transport had now arranged for shuttle-services on short routes during peak hours and the Traffic Committee had the job of negotiating with the Football Association with regard to the times of matches and theatre managers with regard to matinees which necessitated the use of transport during peak hours. Efforts to get one-way traffic to and from the docks were delayed for years, but at last it was in operation with consequent speedier traffic.

Many Unitarians have been or are vegetarians. Information on this way of living, free from slaughter and its associations, gladly sent to others interested. Free literature on request from Secretary, London Vegetarian Society, 53 Marloes Road, Kensington, London, W.8.

FEW VACANCIES. UNITARIAN PARTIES.—Interlaken, Bernese Oberland (Aug. 9–22), Lugano, Italian Lakes (Sept. 20–Oct. 3). Lone travellers welcome. Nothing strenuous. Enquire immediately: Rev. Parkinson, 10A Westbourne Grove, Scarborough.

MY PILGRIMAGE

II. THE UNITARIAN CHURCH

By Haroldine Corrie

NOW happy contented people take life very much as it comes. Take it for granted in fact. I learnt at a very early age indeed never to take anything for granted. If you cannot take certain basic things for granted, than you inevitably live in a state of mental uncertainty. Perhaps insecurity is the better word. It was this state of insecurity which caused me to leave my home in London, and return to my beloved East Anglia again. This happened last September. Sunday after Sunday went by, and on some of them I toyed (for that was all it amounted to) with the idea of going to church. But I was living out in the country, a good six miles from the nearest town, and, well, you know how it is ! I was late getting tea ready ! It had started to rain heavily ! It was a cold night ! I had a big roaring fire and a new library book. And so on and so on right through September, October, and into November. Then came the last Sunday in November. I shall always remember that particular Sunday. It had started badly from the word "go" and didn't get any better as the day wore on, in fact it got decidedly worse ! Out of sheer escapism, I told myself, "I'll go to church tonight." It was a typical East Anglian night for the time of year, clear and crisply cold. I can remember standing waiting for my bus on the country road, and looking up at the stars, and thinking, "I'm not going to get much out of this because I am not in the mood to put anything into it." If the truth were known unhappiness had put me in a critical mood.

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I had passed the particular church I had it in mind to visit many times whilst on shopping expeditions in the town. I knew its checkered history. Knew how, after the original building had been bombed during the war, the homeless congregation had been held together by two men who had worked tirelessly and unstintingly until the faithful few were installed in the lovely new building which had finally been erected on the original site. There it stood. Not only a monument to God, but a monument to man's tenacity and faith in the face of all kinds of adversity.

Frankly, admiration for these two men superseded any higher thoughts, and it was this admiration which caused me to choose this particular church above all others. Country-bus services being somewhat infrequent, it was inevitable that I should arrive there late. The singing had stopped. There was a faint stir within the church, and I quietly pushed open the door and entered. I had never been inside this church before, and what I saw was altogether delightful. My first quick impression was one of light, space, and warmth. It was simple in design without being in any way austere to the eye or senses. My gaze travelled along the deep blue carpet down the centre aisle, to the Communion Table of Japanese Oak upon which was a single magnificent display of flowers, against a background of blue velvet drapery the exact shade of the carpet. It was simple, it was in perfect taste, and it was above all, welcoming. "Yes," I felt, "the Gentle Jesus who was meek and mild would approve of this house of worship ; its single ornamentation provided by nature herself and very obviously arranged by a loving hand as well as an artistic eye." The words came quite unbidden to my mind, "Pity my simplicity." A smiling youth handed me a hymn book, and I tiptoed to a pew. The church was almost full, and I caught a glimpse of several youths and girls.

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No one stared at me, the late-comer, but several times during the course of the service I caught the eye of strangers, who gave me a neighbourly smile. I smiled back. Again some words floated into my conscious mind, "For as much as ye do it unto one of these little ones, ye do it unto me." I felt warm. I felt relaxed. I felt utterly at ease in my surroundings. For the first time for many months, I felt secure ! I knew the Rev. H. Norman Bacon only very slightly through actual contact, but very well indeed by hearsay. I liked his simple direct manner of speaking. He didn't preach "at you" nor did he "talk down to you." He talked to you, I might almost say "with you" for he has that knack of taking the congregation into his confidence, so that following his train of thought was like keeping in step with a companion on a mental walk through life. One felt that this young man, for he is a comparatively young man, was above all else a "good companion" on a rocky road. And then it came to me, quite quietly. Christ, the Christ I had been seeking for so long, was here in this church. He was in the simplicity and beauty of this house of God.

He was in the boy who handed me my hymn book. He was in the smiles of the men and women who caught my glance and who smiled to put me, the stranger, at ease. He was in the voice of the man who read the Readings so beautifully. He was in the sermon which in its context could have been created for me personally. He was in the warmth and friendliness of the humanity around me. The handshakes, the friendly overtures, and the invitation to "come in the choir-vestry for a cup of tea" that followed after the service was over. At the risk of being thought whimsical I can only tell you that whilst I sipped a cup of hot steaming tea it was just as though I heard a voice say, "Well, it has taken you a long time, Dena, but you finally made it. Welcome home !" for where I had least expected to find it I came upon that "mystical union" "twixt Christ and his church," and I found what I had been seeking in the Unitarian Church in Great Yarmouth, in Norfolk.

When you read these words I shall be once again in London. But this time I no longer feel uncertain, insecure, and "lost." This time, the spirit of Christ and the fellowship of all who worship in the Unitarian Church will be with me. This time I can tell you, quite truthfully, and happily, "Yes, I'm a Unitarian, and what is more, I'm glad I am !"

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A New Ethic ?

Sir : Your contributor, Elizabeth Plummer, in her comments under the title, "The Pretender," expresses the view that the idea of Jesus as a personal saviour, because he was given as a sacrifice upon the Cross, is repugnant to most Unitarians. That is probably the case. your correspondent then says, "But Jesus was a man who preached a new ethic, 'Thou shalt love the Lord thy God—*and thy neighbour as thyself.*'" See Leviticus, 19.18.

In what sense is "Love of Neighbour" a new ethic ?

Ainsworth Yours, Benjamin Gill

"No Unitarians"

Sir: Five thousand packed the Albert Hall on Monday, 25th May, for a meeting entitled : "Modern War : A Challenge to Christians."

As I looked at the programme, and surveyed the platform, I searched in vain for even one Unitarian name. Why ? Have we nothing at all to say on this most pressing problem of today ?

We have built impressive headquarters, we are endeavouring to raise the status and salary of our ministers, we are seeking more members. But where is our message ? Whom are we hoping to attract into our movement and what do we think will attract them ? The slogans on the back windows of some cars come to mind : "Don't hoot. Driver asleep."—"Don't follow me. I'm lost. . . ."

It was an impressive meeting, during which representatives of all Christian denominations forgot their theological differences and united in unqualified condemnation of nuclear weapons.

I felt keenly, that amongst those educated people, all giving their testimony inspired by a deep religious faith, there ought to have been at least one who could have said : "I am a Unitarian . . . ."

Rochester, Kent Yours, Inge Hyde

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 14, 1959

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street, Meeting House, 11, Mr. T. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11, Mr. D. Webster, 6.30, Miss K. Toothill
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 6.30, Rev. A. W. Vallance
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11, Rev. F. Hankinson
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (June 21) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. A. [illegible]
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 2.45 and 6.30, S.S. Anniversary
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove, Unitarian Church, 3.30 (Welsh) and 6.30, Rev. Roy John
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickering
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School 11.15 and 6.30, Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. Edric H. Shaw
Chesterfield, Elder Yard Church, 10.45 and 6.30, Supply
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate, Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Rev. Basil Viney
Doncaster, Free Christian Church, Hall Gate, 11, Mr. T. H. Jones, 6.30, Rev. J. Howard
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkman
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53, Constitution Road, 11, Rev. G. D. Foote
Edinburgh, St. Mark's Church, Castle Terrace, 11, Mr. K. M. Street
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gloucester, Barton Street, 3, Rev. John M. Quirk
Guildford, Ward Street Church, 11.15, Rev. R. [illegible]
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 3, Mr. S. Burrows
Harrogate, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. T. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Golland, 6.30, Rev. John Howard
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11, Supply
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr [illegible]
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Rev. A. Williams
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
London, Brixton, Effra Road, 11, Rev. W. Wadsworth
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Rev. T. E. Dalton
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Goodwin
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mew
London, Highgate Hill, Unitarian Church, 11, Mr. J. Rowe
London, Ilford High Road, 11, Rev. T. E. Dalton, 6.30, Rev. E. G. Green
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Dr. Jeremy Goring
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Miss L. M. Hammond
London, Mansford Street Church, Bethnal Green, 6.30, Mr. S. R. Martin
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. Peacock
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. Grieve
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. John Gill
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. E. D. Davies
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Wm. McMillan
Manchester, Renshaw Street Mission, 6.30, Rev. R. L. Hopkin
Manchester, Stand Chapel, Whitefield (June 21), 10.45, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Supply
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 3.15, Rev. John Gill
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 11, Mr. G. Wilkinson
Norwich, Octagon Chapel, Colegate, 11 Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Keesley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dummer
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church 6.30, Rev. John R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Men's Service
Ringwood, Hants, The Meeting House, 6.30, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs, 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Mr. H. Broadhead
Sheffield, Fulwood Old Chapel, 11, Rev. F. [illegible]
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Student
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Rev. A. H. Lewis, 6.30, Mr. G. J. Evans
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. H. A. Guy
Southend-on-Sea, Darnley Road, 6.30, Rev. R. Taylor
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpkin
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
Swindon, Swindon Hall Road, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Supply
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Mr. E. E. Strachan
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Women's League
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Supply
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Services suspended—Enquiries—Mrs. Watts, Tel. 40-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: Service, Rev. Maurice C. Barton

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THE INQUIRER

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TEL. : EUS. 7554 Editorial : EUS. 2912

Birth

Caron.—Born to Doctor and Mrs. (née Frances Howie) Richard E. Caron, of St. Agathe des Monts, Quebec, Canada, a son, Andrew, brother for Richard, Thomas, Robert, Ellen and Julie, born May 4th.

Marriage

Vines-Freeborn—On May 2nd at Auckland, New Zealand, John Vines, of Auckland, to Katharine Freeborn, only daughter of Walter and Hilda Freeborn, Lurgashall, Petworth, West Sussex.

Deaths

Livens.—Kate Livens, widow of Herbert M. Livens, died May 31st, aged 96.

Barth—Dr. Carola Barth, at Frankfurt on Main, on May 17th, 1959. Aged 79.

Those who attended the I.A.R.F. Congress at Amsterdam in 1949, will remember the dramatic moment when the German Delegation was invited in for renewed Membership. One of the Delegation was Dr. Carola Barth of Frankfurt-on-Main. She had been strongly anti-Nazi and at least twice her home had been searched by the Gestapo and papers taken away. She had never hidden her international sympathies and the very fact that she was a member of the International Union of Liberal Christian Women no doubt kept her under suspicion. She had held high posts in her profession as School Mistress, but she was deprived of her post by the Nazis. Dr. Barth was one of those personal friends of Helen Brooke Herford who helped to found the International Union. She was in fact a Founder Member. During the first war she was the German link in the successful Correspondence Bureau which Miss Herford organised with the help also of Miss Van Eck of Holland. By this means many people received news of their relations in enemy countries.

Dr. Barth's address to the International Union at Amsterdam was a moving, inspiring message of hope and faith in the future. She spoke gratefully of the personal bonds which triumphed over the rifts of war. She had suffered much ; in particular she had to care for her sister who through our blitz lost the power of speech, writing and reading. In spite of this burden, Carola found time to throw herself heartily into public work. She was a member of the "Town Parliament." She joined the Christian Democratic Union, a political party in which Roman Catholics and Evangelical Christians were working together and which involved her in a great deal of lecturing. She was also on the Board of a new Women's Association standing for all interests of women in public life. In addition she took part in the reconstruction of the Free Christian Organization. After her sister's death, she was able to accept the invitation of the International Union to spend a holiday in Switzerland. Even during this holiday, she took part in a meeting of theologians at Zurich. In the words of Dr. Lathrop "she was deeply religious, highly intelligent, devoted to the Liberal Cause, a Public Servant as a Member of the City Council, and has my profound admiration." E.R.L.

PULPITS VACANT

The following pulpits are at present vacant and any minister desiring to have information concerning them should write direct to the Secretary of the General Assembly and *not* to the church concerned.

Bury : Chesham and Rawtenstall, Chesterfield, Denton, Doncaster, Halifax and Huddersfield ; Manchester : Cross Street, Mexborough and Bolton-on-Dearne ; Plymouth ; Wales : Aberdare, Cefn Coed ; Scotland : Dundee, Glasgow ; Australia : Sydney ; Canada : Montreal.

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MEET FELLOW UNITARIANS holidaying in the Lake District at the Coffee Club, Kendal Unitarian Chapel, Market Place each Saturday from 10 a.m. Sunday service 6.30 p.m. Weeknight activities.

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